

showing that the spirit of the dead god was believed to haunt his sacred tree.<sup>1</sup> Again, in the series of sculptures which illustrate the mystic history of Osiris In the great temple of Isis at Philae, a tamarisk Is figured with two men pouring water on it. The accompanying inscription leaves no doubt, says Bragsch, that the verdure of the earth was believed to be connected with the verdure of the tree<sup>s</sup> and that the sculpture refers to the grave of Osiris at Philae, of which Plutarch tells us that it was overshadowed by a *met/tide* plant, taller than any olive-tree. This sculpture, it may be observed, occurs in the same chamber in which the god is represented as a corpse with ears of corn springing from him.<sup>2</sup> In inscriptions he is referred to as "the one in the tree," "the solitary one in the acacia/<sup>1</sup>" and so forth.<sup>3</sup> On the monuments he sometimes appears as a mummy covered with a tree or with plants ;<sup>4</sup> and trees are represented growing from his grave.<sup>5</sup>

It accords with the character of Osiris as a tree-spirit Osiris in that his worshippers were forbidden to injure fruit-trees, and ^J<sup>1</sup>^, with his character as a god of vegetation in general that wells, th<sup>«</sup> they were not allowed to stop up wells of water, which are so important for the irrigation of hot southern lands.<sup>6</sup>

<sup>1</sup> We may compare a belief of some *Balder the* of the California!! Indians that the owl is the guardian spirit and deity of the *tit.* iii.

"California big tree," and that it is *Religion und* equally unlucky to fell the tree or to *Aegypter* p. 621; shoot the bird. See S. Powers, *Tribes of California* (Washington, 1877), p. 398. When a Maori priest desires to protect the life or soul (*/tail*) of a tree G. Parthey

soul of the tree. Compare

*Beautiful* ii. 95 sqq.  
<sup>2</sup> Sir J. G. Wilkinson, *op.*

349 sq.; II. Brugsch,

*Mythologie der alien*

R. V. Lanzone, *Dizionario di*

*Egizia*, tav. cclxiii.;

*Osiris*, 20. In this passage

it has been proposed by

against the insidious arts of magicians, to read *pvp̄tKys* (tamarisk) for  
*j^yjOioTj?*  
he sets a bird-snare in the tree, and (*met/ride*), and the  
conjecture appears  
the first bird caught in the snare, or to be accepted by Wilkinson,  
*loc. tit,*  
its right wing, embodies the life or <sup>3</sup> E. Lefebure, *Le mythe*  
*Osirien*,  
soul of the tree. Accordingly the priest p. 191.  
recites appropriate spells over the bird <sup>4</sup> E. Lefebure., *op. tit* p. 188.  
or its wing and hides it away in the <sup>6</sup> R. V. Lanzone,  
*Disionario di*  
forest. After that no evil-disposed *Mitologia E\$izia,*  
tav. ccciv. ; G.  
magician can hurt the tree, since its Maspero, *Histoire ancienm*  
*dcs Pmples* *de rOrient ClassiquCy* ii. 570,  
life or soul is not in it but hidden away ftg.  
in the forest. See Elsclon Best, <sup>°</sup> Plutarch, *Isis et*  
*Osiris*, 35. One  
\*<sup>°</sup> Spiritual Concepts of the Maori," of the points in which the  
myths of *Journal of the Polynesian Society*, ix.  
that both (1900) p. 195. Thus the bird or its Isis and Demeter agree is  
the loved wing is the depository of the external goddesses in the search for  
sat down? and lost one are said to have